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KRISHNA---OUR QUEST AND HOME

A Lecture Delivered at the City of
Light Assembly By Baba Pre-
manand Bharati.

LADIES AND GENTLEMEN:—

We Orientals have been credited with being great talkers. We talk quicker than we can act. Yes, we can outdo you in that one thing—talking. Our talk flows of itself, without inducement or even invitation, it is so natural. I mean we have not been blessed with that stiff reserve which piles up a wall of ice between two Westerners, who, meeting face to face and perhaps trying to speak, must yet hold the breath in silence, until the ice is broken by an introduction. We Hindoos need no such thing. All our snow is stepped up on the heights of the Himalayas, and ice is too dear to us Indian plain dwellers to make a wall of. Besides, it will not keep, our glowing sun will melt any lump of it in a minute. So failing to get the ice for the wall, we talk to each other the moment we meet and plunge into a subject without excuse or provocation.

But talking and speech-making are two very different things. We can talk and talk, but expect us to make a speech and all our warmth vanishes, our mind is ice-cold, our nerves become numb. Speaking before a literary club the other night, I had to inform that brilliant audience who demanded from me a post-prandial speech that the wise Hindoos did all the talking before the dinner to whet their hunger and after the dinner—the eating.

Now ladies and gentlemen, I am not equipped enough in the art of speech-making, therefore don't expect a speech from me, for you are to be disappointed.

But if I cannot entertain you with a speech, I may amuse you with a little interesting talk in my Hindoo way. For my subject I will choose one which the moment inspires, when the company suggests. My subject is in the interrogative: "Where are we all here?" Now answer that and my talk is done, my subject is discussed, my moral pointed, my composition proven. Why are we here together? What has brought us all here? What has made us gather in such an assembly? What do you expect me to talk to you for?

I answer for you all, for it is an obvious, an unavoidable answer: We have all met here for pleasure; we have met here to be entertained by mind and soul. We have met here for that one object, of which we are ever on the quest, which we are ever minute trying to realize. It is the one whole, absorbing quest of humanity, nay of all living creatures, of all creation. We are ever striving to find out that one blessing, which ever eludes our grasp, ever misses our ken, ever eludes us, like the will-o'-the-wisp, the one object of all-absorbing interest—unmixed happiness, the fruit of unmixed absolute love.

Not only is this quest for happiness ever present within mankind, but also within the lower animals and even in every phase of Nature, more or less pronounced or discernible. Every manifestation of Nature, man or beast, bird or tree or plant, is ever endeavoring to gain a state of harmony and equilibrium, ever endeavoring to adjust a state of internal disorder and disturbance. I mean ever endeavoring to bring about a sense or instinct of that harmonious

equilibrium, which is termed satisfaction, contentment, happiness.

Now the question may be asked, Why is this universal quest for happiness? How is it that every man or woman or child is every minute seeking some sort of happiness or other? The Hindoo sages have answered the question to the satisfaction of all intelligent human beings. Why is this eternal search for happiness?

The answer is, Because the whole universe of which we are parts has come out of that eternal abode of happiness, called bliss, where it had dwelt before creation, like a tree in the seed, and the memory of which dwells still in the inner consciousness of all created beings, though it has dropped from their outer consciousness.

That abode of happiness is called the abode of Absolute Love; the Hindoo calls it *Krishna*. The word *Krishna*, in Sanskrit, comes from the root *Karshati*—to draw. *Krishna* means that which draws us to itself; and what in the world draws us all more powerfully than Love? It is the one source and substance of all magnetism, of all attraction, and when that love is absolutely pure, its power to draw is absolute too.

In seeking even material pleasures of happiness through life we are ever seeking this absolute bliss, only most of us do not know it. The man who devotes his heart and soul to acquiring wealth is in fact but striving to attain this blissful state. What does the would-be millionaire work to make the million for, but to secure pleasure, the pleasure of good eating, good drinking, good living, good enjoyment, to be happy? He makes the million, but the happiness which he secures by securing the means of pleasure and by enjoying the pleasures themselves is not complete. He still feels some void in that happiness, something still wanting in those pleasures to make him fully happy. He therefore piles up more millions, plunges into newer pleasures, in short, he leaves no stone unturned to find out the material objects which will add to his pleasures; and when he has secured all these objects and enjoyed them, he finds himself exactly at the same place where he was before—there is something still wanting to make him completely happy. Finding no newer objects which are likely to add to his happiness, he contents himself by enjoying what he has already enjoyed over and over again; that is to say, he goes through the same round of pleasures to delude himself into the belief that that is the best happiness allowed to mortal man.

But the delusion is temporary and far from complete. The hankering, the search for something still wanting is present all through that delusion—something unknown, but which he thinks he might know and recognize if he once found it. But alas! he does not.

Poor man, he does not know the secret of true happiness which is complete in itself, which never ends, which, once secured, never falls short or vanishes, which flows from within his heart through all channels of his body, out through the pores of it in a continual stream of ecstasy. He does not know that this thing, this unending happiness, is not found in material objects, cannot be secured by means of the instincts of the physical senses, which cognize only material objects.

And why? Why is it that material objects fail to give us that true and absolute happiness, fail to satisfy the hunger of the yearning heart for that unknown something which it feels somehow must exist, but which ever eludes its ken and quest, and

which alas, it does not realize it once knew, that it once was its by heritage?

The answer is simple, and ought to be convincing to every thoughtful mind. The answer is, Because material objects are changeful in nature and principle; because nothing but forms of change they do not possess this permanent, this unchangeable happiness to give it to those who seek to derive it from them. An object whose very principle is changefulness can afford nothing which is not changeful in its nature. All the pleasures, therefore, that we derive from material objects must necessarily be changeful, which means short-lived, pleasures of short duration, broken pleasure, distinguished by the Hindoos from unbroken pleasure, which, because of its unbrokenness and ecstatic taste, is called pleasure and as the name of Bliss.

The question now arises, where is this true happiness to be found, if it cannot be found in material objects? Some modern scientists call this broken happiness a delusion and a snare of credulous humanity. Modern science has done much, has done wonders in this Western World. None deny that it has made the wonderful progress of modern science, if there be one who finds anything in these products of science, which is in any way to contribute towards the attainment of contentment of the human mind, that person need not necessarily be a fool. Modern science has excited our wonder, but has failed to give us either contented or happy contentment and happiness, which is our eternal quest, the one object of our life, the one goal to which a nation is running in a blindfolded race. It should rather be claimed for modern science, that it has made it lower outward looking. It has produced conveniences and comforts of life which have made all people hanker after them, and many of them to secure them, make themselves both discontented and unhappy. Modern science, in a word, has served only to put obstacles in our way to realize that one object of existence—contentment which is true happiness.

This leads me to repeat what I have just said, that no true or all-satisfying permanent happiness can be found out of material objects, and hence the failure of material scientists to make humanity either contented or happy.

Where is then this happiness to be found? It cannot be found in anything outside of ourselves. The continual stream of happiness is flowing at all times from our heart of hearts all through our body, but we cannot perceive it, or feel it, because our mind has been covered by the clouds formed out of our hankerings for material objects. Our desire for material pleasures is the only veil that shrouds this fountain of true happiness from our mental ken.

But if our desires for material enjoyments be carefully and intelligently analyzed, we can arrive at one conclusion and that is that hankering for material pleasures, which is in fact practically hunting for happiness, which once attained, is ever full, ever satisfying; which once enjoyed, all hankerings for material enjoyments are forever at rest. The fact of our material possessions and enjoyments ever leaving within us a wish, more or less pronounced, for something still more enjoyable, still more pleasurable, is the most directly direct proof that we are in quest of something which worldly objects cannot supply and the

quest being present in all human souls, in all their thoughts and actions at all times, forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for, and that, having lost it, we are ever endeavoring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element.

This lost object, this once enjoyed state of the human soul, now absent but ever longed for, is *Krishna*.

It is *Krishna* (perfect state of Love or Bliss) that is ever drawing us near to itself. This *Krishna* was once our home, when this creation of which we form but tiny atoms, slept for eons, unnumbered in the bosom of *Krishna*, forming but a part of his will. When those unnumbered aeons were numbered, after these atoms of creation had slept for enough time to rest themselves in the bosom of absolute Bliss, they were thrust out of that realm into space, to form a universe.

They first manifested themselves as universal consciousness, which, wanting to become conscious of something, developed into the Ego, and Ego developed into the Mind as no Ego is possible without the faculty of thought, which is the Mind's function. But as thoughts are not possible without objects to think upon, the five fine objects, namely: Sound, Touch, Form, Fluridity and Smell, came into existence, along with the grosser counterparts and compounds, I mean the five elements, namely: Ether, Air, Fire, Water and Earth, while the mind's channels of communication with these fine and gross forms of matter were developed simultaneously, namely: The five cognizing senses, Power of seeing, (the eye) Power of hearing (ear), Power of smelling (nose), Power of tasting (tongue), Power of feeling (skin), with the five working senses, Power of speaking (vocal organs), Power of holding (hands), Power of moving (feet), Power of excreting and power of generating.

Thus from *Krishna* to earth, *Krishnas* will take twenty-four steps to assume the forms of the universe and myriad steps more to divide the universe into earth, heaven, stars, planets, sun and moon; man and beast and bird; trees and shrubs and grass; mountains and rivers, which go to make it up.

But every particle of this cosmos is conscious directly or indirectly in every point, of the home that it has left, the absolute state of Bliss it once had soaked in, the incomparable nectar which it had once tasted. Yes, that memory endures, the memory of that love absolute is the cause of all discontent, of all dissatisfaction, of all strife and effort, of all ambition and achievements. It is the cause as well of every philosophy and transcendental thought, of moral and spiritual uplifting and of the developing the human into the divine.

From *Krishna* have we all come and *Krishna* is where we all tending. And all our actions, good, bad or indifferent are but feeble steps, with which we are all endeavoring to cover the journey back to *Krishna*—our Home—Home, Sweet Home! Ever loved Home, from which we have come away as sorry truants and to which the needle of our soul ever trembles, pointing to us the forgotten path, by which we fled from and by which we are again to return to, Home—Sree *Krishna*!

Be strong, O heart of mine!
Look toward the light.
—Adelaide Proctor.

The possible stands by us fresh,
Fairer than aught which any life hath
owned.

A RELIGION OF TODAY

J. P. COOKE.

It is the mystery of existence that reveals to man the nobility and worth of his nature, as it creates for him the worlds of poesy, art and religion. About the latter in its manifestation today, I have a word to say.

It is religion that hints, suggests, and bodies forth what is too transcendent and too wonderful, too near the primal reality of the inner life; too full of life, love, beauty and joy for any detailed and analytical exposition. It transcends the comprehension of the understanding.

It seeks to realize man's longings after the eternal one, and the perfecting of his own finite being. It reveals to man the possibility of the "Father and I" being one. Showing the sense of that deep inner mystery of being, it yet voices those longings.

The religious teacher, as such, is "One in whom persuasion and belief Have ripened into faith, and faith become

A passionate intuition." The true teacher is thus inspired and glorified by the natural world in which he lives. While the material mind looks at the cosmos as a problem to be solved, the religious spirit discovers it to be the endless outpouring of a beautiful and a bountiful life. To such a spirit, Nature is a poem from God. A lyric of the changeless love. Yes, a symphony whose passion and rapture fill his heart with some quenchless joy.

Thus, the thoroughly inspired religious teacher does not speak of what she will—but what she must. Hers is the voice of immeasurable powers which rest above, by specific levity and thence call for utterance. She becomes the medium of their expression—she is the mouthpiece of their thoughts—their knowledge. She is loved of mankind because she reveals the thoughts of many hearts, because she can say in words of living force and luminous beauty, what many hearts experience but cannot utter. She is like a reflection of the voice of humanity.

While feeling, in its unutterable lights and shades, is awakened in man by the clouds and sunshine of life, with all its joys and sorrows, the ardors of love and the cold, dark forebodings of fate, religion will ever continue to attract men and women since it answers to a deep need of their lives.

Among the many phases of religion which the outpourings of the spirit, in our own day, has brought about, there is one of more than passing interest.

In a suburb of Chicago, called Austin, is located the "Home Centre" of a small but growing society—a spiritual nucleus. It was founded on faith, it lives on faith, is supported by faith—and yet it is supported. It is known as the "Circle of Light."

One inspired soul is the spiritual magnet that draws together this little group of the faithful. It is her care by day, her tender charge by night.

When twilight sinks tonight in the far west, in spirit, her loving arms are still about the little flock, so dear to her heart and to her faith. She is seeking ever to be about her "Father's Business." Ever striving in their open conferences to get some nearer and dearer insights into that great spiritual eternity to which so many things are passing evermore from our mortal sight.

With her, we would feel how little we know, how shortsighted is our vision if we lack faith. We would

(Continued on Last Page.)



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PRESIDENCY OF THE N. S. A.

THE SUNFLOWER has been requested to endorse the candidacy of different people for the presidency of the N. S. A. which is to be filled with a new incumbent on account of the resignation of H. D. Barrett to resign. We take this opportunity to say that at present we will not take any part in the matter. The names of all candidates are at liberty to appear in the columns of this paper to state their preference, but as to endorsing any active part in the election, we do not feel that it is our duty to do so. Certainly we can have our choice, but the matter of the selection of officers of the N. S. A. is one of importance to the Association and the Association is to be conducted on a basis of benefit to the cause of Spiritualism. It is not a question of personal friendship or preference. It is, Who, in the estimation of the whole people

of Spiritualism, is the one to give the greatest benefit to the Association, and make it what it should be—a place where Spiritualism can be taken care of, where legitimate movements connected with Spiritualism can have attention and not be put down with a "shoo, fly, don't bother me" or that will wear even the strongest advocates of the idea from participation in it as a representative organization.

We believe that President Barrett has done his best to build up the N. S. A. on the basis it should be conducted upon, and we also believe he is at the present time in declining health. In fact, the writer asked him three years ago to not put his name to go before it again. The writer was one of the first to leave the Association and was an official of the first Convention, held in 1893, and supported the Association with voice and pen as long as he could endorse its actions. Now the columns of this paper are full of anything that is sent to us in the name of the Association, but personally we can no longer endorse things done by them. Yet most of the officers of the N. S. A. are my personal friends, but personal friendship and connections should not be considered in any form. I am not a friend, officially, my best friend.

A change in the officers of the N. S. A. is of vital importance. That is, it is considered desirable by the Spiritualists to make a change. I neither ask for it nor object to it if it is made, although it will be a difficult matter to improve on your present secretary.

But the point to be considered now is that a change in the position of president is made necessary by the voluntary act of the present incumbent and extreme care should be exercised in the selection of a successor. Personalities should be left entirely out of the question. Personal friendships should not be considered. We are not conducting business on personal friendship basis, but on business basis. That, and that alone should be the criterion. Not the individual my personal choice, but, if he is elected will he do for the Association and its constituents as a whole what is just, right and best, regardless of what he will do for each of us individually. This is the prime feature. A number of desirable candidates

have been suggested. All of them have their good and bad points. All should be considered. Then at the convention let all unite on a basis free from political pulls and low down electioneering. Such will do for a Tammany campaign but is entirely out of place in the Convention of Spiritualists.

A NATIONAL PERIL.

Some of the leading editorial writers of this country have paid their respects to Lynching under the above title, recently. How strange it is that the great body of people who comprise this "land of the free" do not take some action that will tend to make the position of those who take part in a lynching such that they will refrain from such an act in the future. But nothing practical is done to prevent its constant repetition.

A few years ago, within the memory of the middle aged, such a thing as a lynching created a furore that was enough to fill the papers with big headlines, and when, not over twelve years ago a negro was burned at the stake at Texarkana, Texas, for an outrage, it caused the greatest excitement, while now such an event does not even require a specially dark headline—a common notice of from four to six lines with a small heading is sufficient to make all the mention that is considered necessary by the editors of the largest papers—unless the parties connected with it are of more than passing importance. The act itself is not considered worth much.

This is why lynching is a national issue and a peril. The continual occurrence of such events brings the minds of the people into such a condition that they take it as a matter of course and nothing is thought of it or no effort made to secure the conviction of those connected with the mob.

Of course, there is the excuse that the persons are all acting under the excitement of the moment and are not responsible for their acts. This is also a peril to the community. If we are not responsible for our actions while under one kind of excitement, we are not responsible under any kind of excitement. If an attorney can

show a precedent where a man of that kind was made, it will be a step towards securing another and after a few rulings of the kind have been made it is an established custom of a lawyer's work and the Supreme Court alone will undo the precedent, and that is an event years in the future.

The greatest question concerning lynching has not been usually touched upon. It is the moral situation of the lynchers. How do they know, in the majority of cases, whether the person is guilty or not? Is it not too often on the frontier style where they announced the killing of a woman's husband by the vigilantes by going and asking if "the widow ———" lived there? It is reported that on one occasion the informer was met with the reply, "I am Mrs. ———, but I am not a widow." "Bet you you are," was the answer, "but you have got the laugh on us for we hung the wrong man." Is it not often the case that "they burn or hang the wrong man?" then think what a terrible crime they have on their hands having dragged a poor, shrinking wretch, innocent or the crime they have killed him for, and committed such a terrible outrage on.

Then think of the condition it leaves those in who participated in or even witnessed the lynching. Can they ever after have the same ideas of the rights to life and property, the pursuit of happiness that they had before? Most assuredly not! It is impossible to ever put them back to the same position they practiced and felt before. Their minds have been poisoned by the contact and the high regard for life is gone.

Indeed it is a national peril. It is calculated to make the entire people cold, cruel and utterly regardless of human rights. Soon we may expect the people to step one foot forward and then they will lynch for less cause than they do now—ultimately they will lose that high regard for life and property that has presaged a return to barbarism. Might making right, and power creating the might has marked each downfall from the local civilization.

It is a peril to the entire nation. Its fruits are too detrimental to humanity at large to permit of its continuance. We talk of a protest to Russia, but what about our lynching? Is it more inhuman to kill in Russia than in America? Is it different to shoot down in the street

and outrage than it is to have "race wars" and burn at the stake? No wonder Russia informed us "unofficially" that a protest from us would not be received. What would our lynchers say if Russia should send a protest to us on account of our burning a negro at the stake every day and hanging someone because they do "something we think they should not do."

We certainly have a national peril in the lynching of our citizens. No matter if they are guilty of a crime, we should not be guilty of a greater one. Let us face it and if we cannot handle the subject, let us handle it through the national government, using the entire military force of the country to prevent it if possible or necessary.

In this connection another item should be mentioned: It is a difficulty in securing troops when a riot is necessary for a lot of red tape to be before it is possible to get a life of even the hardest criminals is of more importance than all the red tape ever known. The criminal should be given the benefit of the doubt until the courts get through with him and pronounce him guilty of a crime. Then if the death penalty was abolished and the system of reformatory paroles instituted it would be an incentive to criminals to reform instead of pushing them further into crime and making of them abandoned outcasts.

If some of the senseless fads of the day could be exchanged for an interest in the real issues of life, what great benefit might accrue.

THE SUNFLOWER VOLUME XI.

With this number THE SUNFLOWER enters upon its sixth year, being five years old on the 20th of this month, August 15th being the date of changing its volume number.

What a change has taken place in these few years. Starting with a little monthly sheet, printed on paper only 12 1/2 by 19 inches, made into four pages, it gradually grew into a number of pages, number of issues and today it is on a

very different basis. It has many subscribers upon changing it to a weekly and increasing the price. The month of July just past has resulted in bringing in 11 more subscriptions than were received last year, so that prophecy is not fulfilled.

We have little to say concerning the paper and its work. We leave that to our patrons who have always proved the best advertisement the paper has had. We thank all for their patronage and trust that the future will be as satisfactory to you as the past.

In the meantime we are still doing business at the old stand and are taking in subscriptions at the uniform price of \$1.00 per year for 12 issues.

There is a possibility that a new department of more than passing interest may be added to the paper in the next few weeks which will increase the value of the paper greatly.

We thank you all for your patronage, and express our appreciation to our contributors, and hope for a continuance for the coming time.

THE SUNFLOWER PUBLISHING CO.

What They Say About Us When They Get Home.

It has been my happy lot to spend four full days at the Spiritualistic camp at Lily Dale, and this period makes a bright little chapter in my life experience.

To learn to live that we may help, not hinder, must be the true philosophy.

The fullest freedom with the most complete control is the pathway to the higher life.

No act too small, no sacrifice too great—this we must experience before we enter the celestial city.

The site for Lily Dale was well selected; encircled by several small lakes so connected, I believe, as to practically make the camp grounds an island. The little island is very picturesque, composed of hill and valley, with an abundance of shade trees and shrubbery including a bit of old forest with its stately trees standing like faithful sentinels watching the marchings of progress through the ages. The march amongst them and the whisperings of the angels to be waited by the more materialistic forces that congregate at the Forest Temple, where the embodied

embodied spirits shake hands across the boundary line which divides the physical from the spiritual.

The camp marks prosperity everywhere. The cottages, mostly two to two and one-half story, are of substantial and pleasing design and are well painted. The gate through which the earth-bound pilgrim approaches the city is made of metal and is bright as silver.

This gate stands open day and night and I observe that through some potent force working at the foundation of things, it has become impossible to shut this gate. Thank God and the angels, it is a fitting symbol of the gateway to Glory and the "Book of Life" which "no man can shut."

The Auditorium is a structure marvelous for simplicity and convenience. As you sit and listen to the soul-stirring messages from the angel world, you feel that you are in direct touch with the depths of nature. Nothing stilted nor cramped troubles you, while the balmy breezes of a higher life touch your cheek and the angel friends push their fingers through your hair, you hear the song of birds and the fluttering of the leaves on the forest trees and in the beautiful soft melodies of nature, you lose all desire for the stilted old heaven of your childhood and to you is fulfilled the promise of "a new heaven and a new earth for former things have passed away."

The queenly form of the lady president, Mrs. Pettengill, lends becoming dignity to the divine message which is destined to mould the thought of the nations.

Mr. George H. Brooks who so ably fills the chair, embodies in due proportions, length, love and lung power, which are necessary to control the vast congregations that assemble that they may come in touch with the higher vibrations.

The people whom I had the honor of meeting in this city of Light Assembly are the most genuinely happy of any I have ever seen.

Not a cloud doth arise,
 Not darken the skies,
 Nor hide for a moment
 Their loved from their eyes.

Spiritualism is the double-acting pump which brings to the soul the living water of which if a man drink there is in him a well springing up everlastingly.

This truly was Isaiah's vision when he said, "Ho, every one that thirsteth, come ye to the waters." The various speakers in the Auditorium and Forest Temple gave evidence that

the Fountain of Knowledge was touched. Cooling and refreshing draughts were taken from the river, the streams whereof make glad the city of our God, the holy place of the tabernacle of the Most High.

I can truly say "They brought me to the banqueting house and their banner over me was love."

The reader will observe that I make a slight change in the old text, but have I not as good a right to revise the old book as any man?

A very halo of glory seemed to encircle the test mediums. To me this was quite visible in the case of one particular medium. While listening to the invocation of another medium I saw for the first time in my experience as a test medium. The control of the lady medium stood at some distance, the form was of a stately elderly man with glasses; I saw the figure very distinctly and there and then I was enabled to behold another leaf turned in my unfolding and fresh life was infused into the old form of expression so familiar.

"As it was in the beginning, is now, and ever shall be, world without end, Amen."

W. S. STRONG.

Hamilton, Ont.

Cheap excursions to Atlantic sea coast, August 18th over Lake Shore Ry. See another column in this paper or agent.

A vacation to the Sea Shore—Go on Lake Shore Ry., excursion August 18. Low rates; tickets good 12 days. Inquire of Agent.

FORTY YEARS INTERCOURSE WITH THE DENIZENS OF THE SPIRIT SPHERES.

BY BEALS E. LITCHFIELD.
 This book is filled with good and practical thoughts on all branches of the phenomena and philosophy of Spiritualism. The author was a constant attendant at Lily Dale for a number of years, was a first class medium himself, and he wrote as impressed by the spirit as well as from the experience he had while attending the meetings here and at other places. Those who have seen the book in the past have advised their friends to secure one and the edition is nearly exhausted. We have the entire edition and as both Mr. and Mrs. Litchfield have passed on, it is more than unlikely that another edition will be issued.

While the copies last we will send THE SUNFLOWER one year, 52 numbers, and a copy of this book, containing 486 pages, for \$1.25.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature, on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

BADGE PIN, \$1.50

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CELLULOID PIN,

MALTESE PENDANT

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00

MALTESE WATCH CHARM

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem, which is not the case, as it is used by many orders. Price, \$5.00.

FOR SALE BY

The Sunflower Publishing Co., Lily Dale, N. Y.

LILY DALE NEWS.

The meeting has been one steady round of success since our last report. Woman's Day will be found in its proper place and the rest of the program has been carried out with the exception of Rev. Morgan Wood being sick and unable to fill his engagement. His place was filled by A. B. French, who doubtless pleased the people fully as well.

The meeting has been better attended than any for several years. People are good natured and everything progresses in as fine a manner as it seems could be desired. The weather might be warmer without doing us any injury, but still it is not so bad as it was last year and we are in hopes it will be better the rest of the season. However, as this is a city of houses and not tents, the state of the weather does not mean so much as it does where there are only tents to accommodate the people.

The hotels are doing better than usual, and they are giving the best of satisfaction. The Jackson Cottage has been filled to overflowing from the first day. The Leolyn has had "standing room only" a good part of the season. The Maplewood has been well patronized and has given the best of satisfaction to its guests. The South Park and the White Restaurant have had their share. The changes in the Moore Cottage were not made in time to catch the early part of the trade, but everything is now in shape and they are catering to a number of patrons.

Shady Side has had a fair patronage and has done as well as possible. There is quite an attendance at the Lily Dale Park dancing pavilion on dance nights, and a number of vaudeville were fairly well attended. The Troquois informs us that they are catering to a better people than ever before, so we are well supplied and all progressive.

The changes in the grounds are marked by the better accommodations and the way they dry up after rain. In an hour or so of sunshine the roads are dry so that it is possible to go all over without rubbers. This is the result of turnpiking the roads as was done this spring.

One of our readers wants us to tell more about what the mediums are doing. We don't know where to begin. There are about one hundred mediums on the grounds. They are all giving sittings and treatments every day. They are getting the same class of phenomena all the time and we do not know how to get up any new accounts of their work. It is old to report that — went to — and got a message on the slates from his mother in spirit life. The slate writers on the grounds get probably 30 to 40 such messages daily. There are five materializing mediums here and they hold seances three times each week. From ten to thirty forms appear each seance and the larger proportion of them are recognized by people in the audience as friends and relatives. So far as anything startling occurring, we have only heard of one: In this case the spirit reported to the sitter before he knew of her transition and he agreed to write the matter up for us and send it in so that we will doubtless have it before many issues. This is a very convincing thing.

As stated before, the program has been carried out with one exception. Mrs. Tillie Reynolds has finished her engagement and has gone to Freeville camp. Mr. Wiggin also completed his services here and gave universal satisfaction and "dame Rumor" hath it that he will be with us again next season. The Assembly Dedication Day was presided over by W. J. Colville, who dedicated the place anew to the work for which it is intended. Baba Premanand Bharati gave us some of his Hindoo thought and one of his lectures is published on another page of this issue. It is a sample of the Hindoo line of thought and will be the means of letting the people know what our "heathen" brothers are saying.

Francis Edgar Mason is giving some of his radical lines of thought. He is striking in his statements and shocks some, amuses some, instructs some—so the world is made up.

The conference meetings are more than usually interesting as they have subjects in a number of cases that add to the interest. People have something to think and thus to talk about. They are of the utmost interest as they are exchanges of

thought of the different ones who come from widely separated parts of the country.

The entertainments are of a very high order and they have attracted many of our people. The one given by the children of the Lyceum, in the shape of a Children's Masquerade Ball, was better attended than any other, thus demonstrating that the people are interested in those who are here. We are all interested in our own.

Sunday, Aug. 9th the speakers of the day were F. E. Mason and Anna H. Shaw. Each one handled the subject discussed to the satisfaction of the audience, which was large. Although the weather was very unpromising about 900 people passed through the gates, besides the people who were already on the grounds.

Mrs. Gregory wishes us to correct the statement that the Thompson cottage was bought by C. H. Gregory. It was purchased by Mrs. C. H. Gregory and Mrs. J. W. Eastlake.

Mrs. Jennie Leys Edson has completed her engagement as test medium and with her husband has returned to her home in Washington, D. C.

One of the most important days of the season will be Canal Day, the 22d inst. The speaker of the day will be State Senator Henry W. Hill of Buffalo, who will deliver an address in the afternoon. The morning will be devoted to a symposium. Among the morning speakers will be Daniel F. Toomey of the Dunkirk Herald. Ernest Cawcroft of Jamestown, will be chairman in the morning, W. H. Bach in the afternoon.

This is a matter of supreme importance to the people of the whole country. A deeper barge canal connecting the Great Lakes with the Hudson River will be of inestimable value to the people of New York State and the entire country. We hope for a large local attendance on that day.

H. H. Hunt of Chneaut, O., has bought Mrs. Grenamyer's cottage—"Temple of Peace"—on Library St.

Woman's Day at Lily Dale.

The extensive preparations that had been made for Woman's Day were productive of the results anticipated. All day on the 4th it rained and there were great forebodings, but the weather god was kind and although it was threatening all day it did not rain and part of the afternoon was very nice.

The exercises of the occasion commenced on the evening of the 4th when the band went to the depot and escorted Miss Susan B. Anthony to the Leolyn where she was to be the guest of Mrs. Pettengill.

Wednesday morning all was bustle to get ready. The rain of Tuesday prevented much in the way of decorations being prepared so that there was all the decorating to be done, but as the Auditorium is kept in a very nice condition this season there was nothing to do there but to put up the special arrangements in connection with the women's work. However there was the sign of the woman's hand in the yellow decorations and the words Women's Congress graced the right of the platform presenting a very nice appearance.

The first meeting of the day was a symposium in the morning in which a number of prominent workers took part. On the platform were

Mrs. A. L. Pettengill, President of the City of Light Assembly; Susan B. Anthony, Rochester, N. Y., Honorary President of the National Woman's Suffrage Association; Rev. Anna H. Shaw, Philadelphia, Penn., Vice President of the National Suffrage Association; Harriet Taylor Upton, Warren, Ohio, Treasurer of the National Suffrage Association; Elnora Monroe Babcock, Dunkirk, N. Y., Superintendent of the Press, National Suffrage Association; Miss Harriet May Mills, Syracuse, N. Y., Organizer N. Y. State Suffrage Association; Mrs. Charlotte Perkins Gilman, New York City, Author and Lecturer; Mrs. J. J. Curran, Toledo, Ohio, President Ohio State Spiritualist Association; Miss Jane Slocum, Principal Woman's Department of the Industrial Institute, Weiser, Idaho; Miss Emily Howland, Sherwood, N. Y.; Mrs. Elizabeth Mason, Brooklyn, N. Y.; Mrs. Minnie McKeever, Washington, Pa.; Mrs. G. L. Humphrey, New York City; Mrs. Mollie Smith, of California; Mrs. Elizabeth Craig, Waco, Texas; Mrs. Florence Dennison, Toronto, Canada; Miss Lotta Cheney, Dunkirk, N. Y.

Those who took part in the symposium of the morning were Miss Anthony, Miss Mills, Mrs. Gilman, Mrs. Mason, Mrs. Upton, Miss Slocum, Mrs. Dennison.

The exercises partook of the usual order, showing how the attitude of men had changed towards women since changes had resulted in the laws giving them almost everything but the suffrage, which was slowly coming. Mrs. Gilman's work is principally with the family, mothers and children, and her lectures are particularly concerning home life.

Miss Anthony is pledged to universal suffrage, while Miss Shaw covers the field of human rights—in particular.

One of the pleasant surprises of the day was the presentation of a badge in honor of the day, by Mrs. Pettengill. It was conceived by a few who immediately arranged to present it. It consisted of a rosette of yellow satin ribbon, about four inches in diameter, inside of which was a smaller one, and in the center of it was a gold sunflower. Suspended from the rosette were three streamers the center one being inscribed, "Woman's Day, 1903. President of the City of Light Assembly." After making the usual announcements and previously turning the rostrum over to the women, Mr. Brooks in his happy manner, presented this token to Mrs. Pettengill with the compliments of "some of the mediums and THE SUNFLOWER." In justice to the mediums it may be added that had the word "some" could have been left off, as all desired to be a party to the event, but time did not permit of seeing them. The badge was made by Evie P. Bach.

The day passed off pleasantly and there was nothing to mar its pleasures. The dance in the evening was one of, if not the largest ever held on the grounds, 159 tickets being sold to those taking part. In fact, the grand march could not have been much larger and have been accommodated on the floor. When some of the finer figures were executed the floor was full.

The ladies did the honors of the day in becoming style. They held full sway, paid all the bills and acted just like men. At the close of the dance a lunch was served at the Maplewood.

The day was caused by the Woman's Day Police, Mrs. Wm. White of Titusville, Penn., being chief and Mrs. A. M. Zoller, Washington, D. C., Mrs. Gilman and Miss Eugenie Glenn, Newark, N. J., Mrs. Lizzie Prather, Titusville, Penn., being her assistants. They insisted that all men should wear a Woman's Day badge, and were of great assistance in compelling the women to purchase dance tickets at the evening dance. It is strange how some of the women acted just as some of the men do on dance nights and have to be told over and over again that it is necessary to buy a ticket and wear it in plain sight.

But with the advent of universal suffrage, equal rights, new laws bearing on the subject, etc., the men can no longer expect to have a monopoly of these things. We can look for them to take their cigarette—possibly cigars—into the public thoroughfares, spit on the floor, and use the cuspidor, get drunk, ride in the patrol wagon, and do all the little and big acts of goodness and badness that their brothers have heretofore had a monopoly of. Well, as one of the writers in our Woman's Edition said, "Has she not an equal right to the cuspidor?"

But regardless of the rights of men and women, the day was more than a success. It was of the highest order. Lemonade was the popular drink and we have not heard of any after effects. So far as we learned there were no swelled heads the following morning, and the people, male and female, little and big, all agreed that they had one of the finest days ever known.

The Woman's Edition of THE SUNFLOWER was on the grounds an early hour and was well patronized. It seemed to meet with the popular approval and the picture of Mrs. Pettengill seemed especially appropriate, for everywhere during the exercises could be seen her hand in the arrangements to welcome and entertain the guests of the day. We have some copies left that can be had at 5 cents for single copies, 3 copies for 10 cents, 10 or more copies 2-1-2 cents each.

"Life's chances can never be lost—they may be postponed."

THE NEMESIS OF CHAUTAUQUA LAKE.

This charming book by Hon. A. B. Richmond, is a book that should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so appropriate to the great criminal lawyer, that it is opening the eyes of those who read it.

The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to the THE SUNFLOWER, 52 issues, book and the paper for \$1.50. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 50 cents if you want The Nemesis of Chautauqua Lake.

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To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power!
But always fronting toward the light.
Always and always facing toward the light.
Robbed, starved, defeated, fallen wide astray—
On, with what strength I have!
Back to the way.

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The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	(IN EFFECT, JUNE 14, 1903, No. 3)	No. 4
A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.
7:10 8:00 Lv.	Dunkirk	Ar.	8:20 8:35
7:15 8:10	Freeville	Ar.	8:25 8:40
7:20 8:15	Lana	Ar.	8:30 8:45
7:25 8:20	Lily Dale	Ar.	8:35 8:50
7:30 8:25	Conesburg	Ar.	8:40 8:55
7:35 8:30	Moore	Ar.	8:45 9:00
7:40 8:35	Shadyside	Ar.	8:50 9:05
7:45 8:40	Gerry	Ar.	8:55 9:10
7:50 8:45	Leave Falconer	Lv.	9:00 9:15
8:00 8:45	Jamestown	Lv.	9:05 9:20
8:05 8:50	Falconer Junction	Lv.	9:10 9:25
8:10 8:55	Warren	Lv.	9:15 9:30
8:15 8:55	Titusville	Lv.	9:20 9:35
A. M. P. M.		A. M. P. M.	

*Daily, (Daily except Sunday.)

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 8:14; Lily Dale, 9:20; arrive Dunkirk, 10:20.

For return see number 3 above.

SPECIAL SUNDAY EXCURSIONS

will be run from July 5 to September 13, leaving Dunkirk 9:00 a. m., Lily Dale 9:35, arriving at Falconer, 10:15. Return, leave Falconer 8:00, Lily Dale, 8:45, arrive at Dunkirk 9:10.

Also from July 5 to September 6, leaving Falconer 10:45, Lily Dale, 11:30, arrive at Dunkirk, 12:15. Returning leave Dunkirk at 1 p. m., Lily Dale, 1:24 arrive at Falconer, 2:10.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvineton. 92-172

F. Corden White,

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Ladies and Gentlemen

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No. 10 Fourth Street.

Mrs. Anna Louise Frye

will open a Music Kindergarten at Fair View Cottage July 15th with class lessons Monday Wednesday and Saturday. Mrs. Frye will teach the "Willard System" which requires no piano or practice and advances pupils with wonderful rapidity. The "Willard System" has been used in several of our leading cities and gives universal satisfaction, as it affords a great opportunity for children to gain an excellent foundation for the study of music. Terms, twenty lessons \$1.00, including instruction book and manuscript.

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Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

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If you want to rent, buy or sell a cottage on the Camp Grounds, address with stamp.

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Send sex, time and place of birth (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

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This hotel is located near the Campground. Salubrious pine air—pure artesian well water—pleasant lake view—rooms heated by hot

-BY-

(Continued From Page 1.)

How much there is of purity that we have never felt; how much there is of justice that we have never seen; of sweetness we have never known; of hope and expectation that we have never cherished. We would believe, in our inmost life, that there are worlds of knowledge and good-will, which eye hath not seen, nor ear heard, nor the heart comprehended. We would believe that these worlds and spheres of being are round about us all the time. We would believe that whatever we may have of faith and hope of love or earnest desire, we can enter into and bring down into our hearts the peace and strength of these blessings. We could remember the character of those before us, the gifts that came down to us, the light and glory in our darkness, of hope in our fears, of courage in our weakness, of peace and joy in our sadness and sorrow. In a world so full of doubts and questionings, where there is so much to fear and forbear, where there are so many debts to be forgiven, so many evils to be eradicated, where we must lift ourselves up by such strength as we may have or such as is given to us from above; we would remember the faithful lives of those whose hearts were full of holy affection, whose souls were bright with glory, whose minds were thirsting for truth and who walked their journey in life and worked while the day lasted; and while grateful for these aids and supports, by our endeavor we would add to them and thus to help our fellow-men to renew their lives at the fount of the supreme goodness and life. The holy, breathing light, the inner life of all things.

The pure, the gentle, and saintly soul that ministers, is known as "Mother Virtuzia." She is a rare product of the liberal religions spirit—the loving spirit of our busy, work-a-day world.

She calls to mind the spirit of Wadsworth's youth, who from the vantage ground of some bold head-land—

"Behold the sun
Rise up and bathe the world in light!

He looked—
Ocean and earth, the solid frame of earth.

And ocean's liquid mass, in gladness lay

Beneath him—far and wide the clouds were touched

And in their silent faces could be read
Unutterable love. Sound needed none.

Nor any voice of joy, his spirit drank
The spectacle; sensation, soul, and form

All melted into him; they swallowed up

His animal being; in them did he live,
And by them did he live; they were his life.

In such access of mind, in such high
nour

Of visitation from the Living God,
Thought was not; enjoyment it expired.

No thanks he breathed, he proffered
no request;

Rapt in still communion that trans-
cends

The imperfect offices of prayer and
praise.

His mind was a thanksgiving to the
Power

That made him; it was blessedness
and love."

THE SECRET OF TRUE OPULENCE.

(Continued From Page 4.)

to go to sleep. Sleep came and what astonished him in the morning was the fact that he had slept soundly, and not, as had been the case, at other times, under similar circumstances, lightly or half-consciously.

Cultivate Faith, Love and Justice. Spend no time in imitating others, but find your own genius.

Develop this. Believe in yourself and in your ideals.

Then work, and don't forget to rest too.

Concentrate all your energies on your work when you do labor, and success will, nay must, crown your efforts.

And, we might add, become a life member of The Mystic Success Club; it can help you so much.

—Magazine of Mysteries.

Persistent people begin their success where others end their failure.—Edward Eggleston.

They Are Too Frequently
Matters of Convenience

"If there is one thing that excites my scorn," remarked the woman with definite ideas. "It is the girl who looks upon marriage in the light of a bargain counter sale and tries to get the most she can for her money, or, worse still, the girl who is frantic to marry before she begins to fade. To hear some girls talk you would think they were vegetables in a market—anything, in fact, except human beings with pride and feelings."

"You evidently agree," put in her friend the bachelor, "with the remark the college professor made to his class, 'Marry, my dear boys, just as soon as you possibly can, but don't marry until you just have to.' It is apparently contradictory, but in reality full of sense."

"Well, yes, I would like a little more of that sort of feeling, or indeed of any feeling at all. Marriage nowadays seems to be all a matter of bargain and cleverness on the woman's part. If there is anything despicable on this earth I think it is marrying a man you do not love; worse still, marrying one man for his money and position while you are in love with another. Marrying just for the sake of being supported has no longer the vestige of an excuse now that women can make their own way and amount to something on their own account in the world. Why speak of woman's progress while this sort of thing continues?"

"What do you consider the right sort of marriage, might we ask?" queried the bachelor.

"The only sort of marriage which stands any chance of being happy is the marriage where there is trust on both sides, the love which comes from a perfect understanding and similar tastes and sympathies. The size of the income has nothing to do with it. Things are bound to prosper if the home is blessed with a love like that, and if the man has a wife who not only appreciates him, but makes his interests her own. It is the greatest mistake in the world for the husband to shut his wife out from his interests and make of her only a baby and a toy. It is the greatest mistake in the world for a husband and a wife not to share each other's amusements also as well as worries. Marriage which admits of no chumship would better never be at all."

"I don't suppose you believe in taking a man and making him over to suit?"

"I certainly do not. Sooner or later he will return to his natural condition, although he may depart from it for a time to please the girl he is trying to win. If a girl is wise she will wait for the man whose temperament and tastes naturally fit in with her own. She will wait years—forever if necessary. But the trouble with the average girl is that she is so afraid she won't get married that she won't be patient."

"I see you believe in affinities?"

"One affinity for each woman? No. I believe a woman can love sincerely more than once, but there is a certain kind of man she can love, and only that one particular kind combining certain qualities. If for material reasons she marries a man not of that class misery is sure to follow."

"Marriage is a 'canny' game," murmured the bachelor. "That is why I have never tried it."

"You never met the right girl," retorted the woman, "and, being more honest than many of my sex, you refused to console yourself with any other."

A twinkle appeared in his eyes. "Eh? Well, perhaps you're right!" she heard him say.

MAUD ROBINSON.

BOOK NOTICES.

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144 propositions embodying the most papable and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

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By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been considered by many as her best writing and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

For pulp eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest infidels of the world. This book gives a true account of the death beds of a number of noted infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

FATHER TOM AND THE POPE;
or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper 25 cents.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Paper, 15 cents; cloth, 50 cents.

OLD TESTAMENT STORIES COMICALLY ILLUSTRATED.

This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh and will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50.

The Sex Instinct In Marriage.

ITS ECONOMY.

This valuable book by J. E. Dutton, of Lincoln, Nebraska, is a treatise on that most delicate subject, marriage. With a few exceptions all stand in intelligent proportion to this phase of their living. The author's object is to express every function as large and most profitable as possible. He has no department of marriage neglected and this important book deals with the author's desire and purpose into a happy and effective instinctive tendency. It is a book which every man and woman should read. It is a book which every man and woman should read. It is a book which every man and woman should read.

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